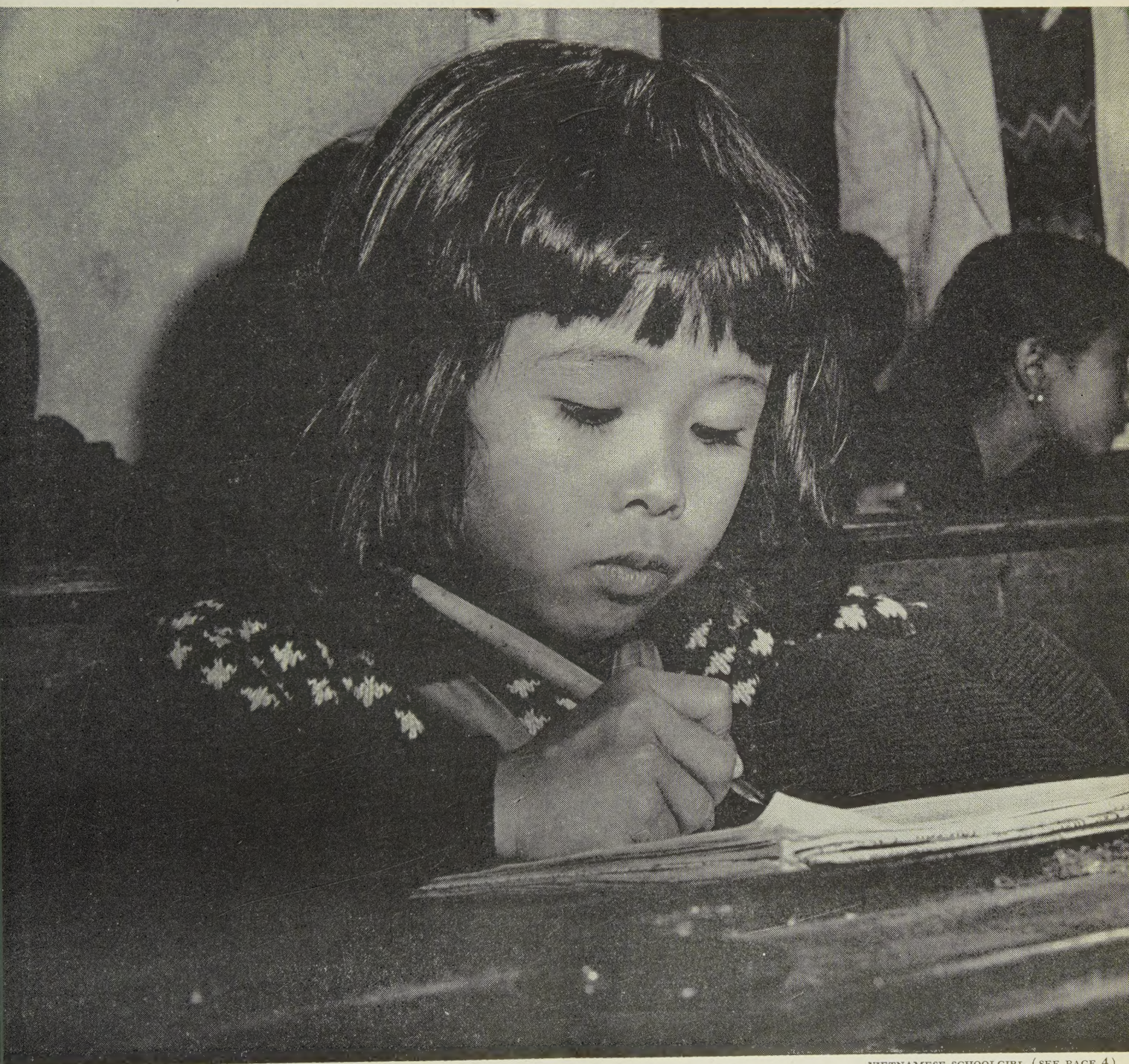
CA 7.1

the Alliance Witness

(FORMERLY THE ALLIANCE WEEKLY)

ANDOVER-HARVARD
THEOLOGICAL LIBRARY
CAMBRIDGE, MASS.

OCTOBER 5, 1960



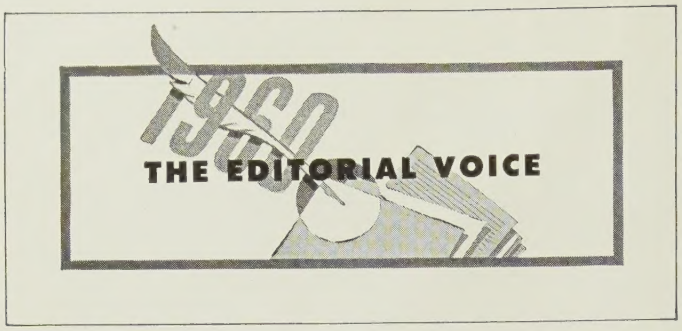
FUJIHIRA

VIETNAMESE SCHOOLGIRL (SEE PAGE 4)

OCT 6 1960

In this issue

TODAY'S SLEEPING GIANT . . . By Leonard Ravenhill
AN OBEDIENT SERVANT . . . . . By Paul Geymonat



THE INADEQUACY OF "INSTANT" CHRISTIANITY

It is hardly a matter of wonder that the country that gave the world instant tea and instant coffee should be the one to give it instant Christianity.

For if these two beverages were not actually invented in the United States it was certainly here that they received the advertising impetus that has made them known to most of the civilized world. And it cannot be denied that it was American Fundamentalism that brought instant Christianity to the gospel churches.

Ignoring for the moment Romanism, and Liberalism in its various disguises, and focusing our attention upon the great body of evangelical believers, we see at once how deeply the religion of Christ has suffered in the house of its friends. The American genius for getting things done quickly and easily with little concern for quality or permanence has bred a virus that has infected the whole evangelical church in the United States and, through our literature, our evangelists and our missionaries, has spread all over the world.

Instant Christianity came in with the machine age. Men invented machines for two purposes. They wanted to get important work done more quickly and easily than they could do it by hand, and they wanted to get the work over with so they could give their time to pursuits more to their liking, such as loafing or enjoying the pleasures of the world. Instant Christianity now serves the same purposes in religion. It disposes of the past, guarantees the future and sets the Christian free to follow the more refined lusts of the flesh in all good conscience and with a minimum of restraint.

By instant Christianity I mean the kind found almost everywhere in gospel circles and which is born of the notion that we may discharge our total obligation to our own souls by one act of faith, or at most by two, and be relieved thereafter of all anxiety about our spiritual condition. We are saints by calling, our teachers keep telling us, and we are permitted to infer from this that there is no reason to seek to be saints by character. An automatic, once-for-all quality is present here that is completely out of mode with the faith of the New Testament.

In this error, as in most others, there lies a certain amount of truth imperfectly understood.

It is true that conversion to Christ may be and often is sudden. Where the burden of sin has been heavy the sense of forgiveness is usually clear and joyful. The delight experienced in forgiveness is equal to the degree of moral repugnance felt in repentance. The true Christian has met God. He knows he has eternal life and he is likely to know where and when he received it. And those also who have been filled with the Holy Spirit subsequent to their regeneration have a clear-cut experience of being filled. The Spirit is self-announcing, and the renewed heart has no difficulty identifying His presence as He floods in over the soul.

But the trouble is that we tend to put our trust in our experiences and as a consequence misread the entire New Testament. We are constantly being exhorted to make the decision, to settle the matter now, to get the whole thing taken care of at once—and those who exhort us are right in doing so. There are decisions that can be and should be made once and for all. There are personal matters that can be settled instantaneously by a determined act of the will in response to Bible-grounded faith. No one would want to deny this; certainly not I.

The question before us is, Just how much can be accomplished in that one act of faith? How much yet remains to be done and how far can a single decision take us?

Instant Christianity tends to make the faith act terminal, and so smothers the desire for spiritual advance. It fails to understand the true nature of the Christian life, which is not static but dynamic and expanding. It overlooks the fact that a new Christian is a living organism as certainly as a new baby is and must have nourishment and exercise to assure normal growth. It does not consider that the act of faith in Christ sets up a personal relationship between two intelligent moral beings, God and the reconciled man, and no single encounter between God and a creature made in His image could ever be sufficient to establish an intimate friendship between them.

By trying to pack all of salvation into one experience, or two, the advocates of instant Christianity flaunt the law of development which runs through all nature. They ignore the sanctifying effects of suffering, cross carrying and practical obedience. They pass by the need for spiritual training, the necessity of forming right religious habits and the need to wrestle against the world, the devil and the flesh.

Undue preoccupation with the initial act of believing has created in some a psychology of contentment, or at least of nonexpectation. To many it has imparted a mood of disappointment with the Christian faith. God seems too far away, the world is too near, and the flesh too powerful to resist. Others are glad to accept the assurance of automatic blessedness. It relieves them of the need to watch and fight and pray, and sets them free to enjoy this world while waiting for the next.

Instant Christianity is twentieth century orthodoxy. I wonder whether the man who wrote Philippians 3:7-16 would recognize it as the faith for which he finally died. I am afraid he would not.

The Church—
Today's Sleeping Giant!

By REV. LEONARD RAVENHILL

SOLEMNLY and slowly, with his index finger extended, Napoleon Bonaparte outlined a great stretch of country on a map of the world. "There," he growled, "is a sleeping giant! Let him sleep! If he wakes, he will shake the world." That sleeping giant was China. Today Bonaparte's prophecy of some one hundred and fifty years ago makes sense.

Let us now transfer Napoleon's statement to the realm of the spiritual, substituting Lucifer for the growler Napoleon, and the church of Christ for China. Then you can almost see the fire belch from between Lucifer's teeth, and almost behold the fear in his eyes as he thinks of the church's unmeasured potential and growls, "Let the church sleep! If she wakes, she will shake the world!" The church is the sleeping giant of today.

Some time ago the newspaper headlines carried the story of a young Chinese student who flunked his exams here in America. So humiliated was he and so withered by anticipated scorn, that for three years the youth hid in the belfry of a church and became skin and bones. Because of his shame he froze in the winter and blistered in summer under that thin church roof. A day of reckoning is surely coming on the church of Jesus Christ. Oh, that a holy fear would arouse us from our present paralysis.

Let us take warning from Samson's fall. Samson did not get drunk, nor did he commit murder; he did not steal. Samson failed simply because he succumbed to the natural and fell asleep. That one small act put him into captivity, played into the hands of a false religion, and weakened the forces of God. Remember—Samson was not the man with the bulging biceps and mountains of muscle portrayed by artists. He was not taller or broader than other men.

But Samson's enemies knew that he was different from other men. Hear the question these enemy leaders bribed Delilah to ask God's superman: "Tell me . . . wherein thy great strength lieth, and wherewith thou mightest be bound to afflict thee" (Jud. 16:6). Delilah knew that Samson was different from other men, or else why would she have consented to ask this question? But most moving of all, Samson himself knew that he was different from other men, for he first said, "Bind me with seven green withs . . . then shall I be weak, and be as another man." Then later, "Bind me fast with new ropes . . . then shall I be . . . as another man"; and still later, "If I be shaven, then . . . I shall become weak."

Read for yourself the whole story and learn the secret of this mighty exploiter, this more-than-conquering believer: "The Spirit of the Lord came mightily upon him" (Jud. 15:14). Everything in the story adds up to this staggering fact: supernatural power was upon Samson.

Rev. Leonard Ravenhill is a British evangelist well known in the United States.

Now turn back ten chapters in this wonder book of Judges and have a little peep into the life of Gideon. Surely as a boy Gideon had heard from his father the hair-raising stories of a mighty Deity. More than once, I am sure, he had sat on his grandpa's knee and heard of the window in heaven from which God had shared angel's food with Israel. Little Gideon must have been excited as he was told of Israel's race to the Red Sea with a mad Pharaoh pursuing, and then the magic of the waters parting (to let the swordless army through) while walls of water fell over the ironclad forces of Egypt.

When Gideon was older he threshed grain in a secluded spot, fearing an attack of the Midianites (Jud. 6:11). For Israel had been captive again for about seven years. Dens and caves were their homes. No longer had they been able to sing the Lord's song. It must have sounded like a fairy tale when that angel suddenly appeared to Gideon and announced, "The Lord is with thee, thou mighty man of valour." Bewildered he asked, "If the Lord be with us, . . . where be all his miracles which our fathers told us of?"

Gideon clearly was expecting some supernatural evidence. To him the seal of the Lord's presence would be something that could not be rationalized. Alas, that today there is more evidence of religious sensation before our eyes than evidence of spiritual regeneration and supernatural phenomenon. Not many Christians today can forget

the fact that the devil goeth about as a roaring lion, but we seem to have lost sight of the fact that "the Lion of the tribe of Juda" (Rev. 5: 5) has defeated the roaring lion of hell, and that therefore every anointed Samson or anointed Gideon or anointed church can also slay the lion of hell. Though wicked men are doing wickedly, God's promise to us is: "The people that do know their God shall be strong, and do exploits."

This much is sure: If we could merit revival by fasting there would be many believers willing to starve. If we could organize revival we would pool our thinking to outwit the powers of darkness. If we could buy this elusive revival with the mammon of unrighteousness we could get scores of people to underwrite the thing for us. If we could blast the devil from this present world dominion we would beg the politicians for an atom bomb. God pity us that we are still faced with gross corruption in every nation, as well as with the most prayerless church age since Pentecost.

For a decade all over the land there has been a ministry of the miraculous (more or less), and thank God for all that honors Him and abides. But having said that, here is a plea for sane thinking and a spiritual evaluation of the evangelistic field. To a large degree have we not substituted seeing for hearing? Philip the evangelist could have escorted the Ethiopian eunuch (Acts 8) to a city aglow with revival fervor, where the eunuch could have seen "the lame leap as an hart, and the tongue of the dumb sing." Instead he stayed with the Word of the living God and, beginning at the same Scripture, preached unto him Jesus. Today we need Christ-centered teaching. Our crucified, exalted Christ must have preeminence over all other slants of truth, for while the church is languishing the world is perishing. Arm of the Lord, awake and put on strength!

Again let me say, Samson's size was not the secret of his strength. (He was the same size after he backslid as before.) Nor was his long hair of any abnormal power in itself. His long locks were his only external peculiarity, his hair being uncut because he was a Nazarite. The long locks meant shame—the putting forth of the finger, the shooting out of the lip, the caustic comment that he was like a woman.

No, it was not his hair that gave Samson strength. *Samson's secret was obedience.* As long as he trod the straight and narrow path of obedience he was invincible. J. H. Sammis was right when he wrote:

Trust and obey, for there's no other way
To be happy in Jesus, but to trust and obey.

And obedience will be our strength too. Eyes will wonder; arguments will come to mind; Lucifer will question why we should pray so much and sacrifice so much and fast so often when the other fellow does not do it. Again the answer is, "Whatsoever he saith unto you, do it."

Samson's Nazarite vow exempted him from wine and from touching any dead thing—a simple argument for our separation from the world. Today mixed teaching and mixed living cripple the church of God.

Let us remember, too, that Samson, who began in the Spirit, fell into the flesh, and it took a prison term to bring him to his senses. Finally by one last mighty miracle he finished in the Spirit. (This is a word for your recovery, backslider, for God can restore the years that the cankerworm and the caterpillar have eaten. He who is able delights in mercy.)

Samson's final act of power was the crowning achievement of a spectacular life's work. After he slipped from the harness of obedience, he was forced to be separate from the world by imprisonment. There had been a time when an army trembled at his very sight, but now a single boy comes to lead him into the temple of Dagon, the fish-god. How had the mighty fallen! Yet now God takes this weak thing, the blinded Samson, into a temple full of lords of the Philistines, and sets him between the pillars. "And Samson took hold of the two middle pillars . . . , the one with his right hand, and the other with his left. . . . And he bowed himself with all his might." Holy jealousy gripped him. Mighty as he had been in other things, Samson finally proved mightiest in prayer: "Lord, . . . strengthen me . . . this once!" (Would God that every professed believer in the whole of Christendom would borrow this prayer and mean it.) Then with dramatic conclusion Samson sealed the doom of more of God's enemies in his dying than in his living.

Is this the dying hour of this dispensation? Many say it is. Some Christians have already hung their harps on the willows; yet others seem to delight in speaking of the church's present lapse as a proof of divine inspiration; but I myself believe, as my good friend Paul Rees said, that if only the church will obey the conditions, she can have a revival any time she wants it.

The problem of the church is the problem the disciples faced in the garden of Gethsemane—sleep! For while men sleep the enemy sows his seed.

Lest men sleep the sleep of eternal death, O Church of the living God, awake! ◆ ◆ ◆

Our Cover

This week one million new literates in the world will learn to read—and yearn for reading material. To multitudes of people the Christian literature we make available may mean the difference between being saved and lost. Support World Literature Sunday—October 9.

VOLUME 95 NUMBER 20

the Alliance Witness

(FORMERLY THE ALLIANCE WEEKLY)

OFFICIAL ORGAN OF
THE CHRISTIAN AND MISSIONARY ALLIANCE

A. B. Simpson, *Founder*
H. M. Shuman, *President-Emeritus*
Nathan Bailey, *President*
Kenneth C. Fraser, *Vice-President*
William F. Smalley, *Secretary*
Bernard S. King, *Treasurer*

A. W. Tozer, *Editor*
Charles E. Notson, *Assistant Editor*
Anita M. Bailey, *Managing Editor*

Second-Class Postage Paid at Harrisburg, Pa.
Published biweekly by Christian Publications, Inc.

Subscriptions: United States and Canada, $2.00; Foreign, $2.75. Address correspondence on editorial matters to The Alliance Witness, 260 W. 44th St., New York 36, N. Y.; regarding subscriptions, Third and Reily Sts., Harrisburg, Pa.

When requesting change of address kindly give both old and new address to insure proper mailing.

(Printed in U. S. A.)

This world no longer affords a sheltered haven from which Christians can shrug off a world crisis. How should they behave in times of tension?

A Christian's Attitude Toward World Crises

By REV. GERALD W. WELBOURN

THIS world no longer affords a sheltered haven from which Christians can shrug off a world crisis. Because of modern transportation there is now no place on this earth more than twenty-four hours away. This fact, coupled with the destructive power of modern weapons, brings the tensions of international crises to every city and hamlet.

How should Christians behave in times of world tension? Anticipating distress and perplexity among nations, Jesus Christ defined clearly the path to follow.

The Upward Look

The Christian should be keenly observant of the signs of the times, but he is to look at them not as do men whose hearts fail them with fear for the things coming to pass on the earth. Christ admonished His followers saying, "Look up, and lift up your heads; for your redemption draweth nigh" (Luke 21:28). The upward look is a habit that twentieth century Christians need to cultivate. The saints of all ages who lived above the crises of their day did so by means of the upward look. Their secret was this, "Looking unto Jesus the author and finisher of our faith" (Heb. 12:2). This was David's practice. He wrote, "I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth" (Psa. 121:1, 2).

A drill sergeant, reprimanding a new recruit who persisted in looking at his feet, bellowed, "Quit looking down; your feet will follow your eyes." Good advice, do you not think, for dejected, fearful Christians? God has His world under control. Let's keep our eyes on Him.

The Inward Look

Christ's words to us also include this, "Take heed to yourselves, lest your souls be weighed down with self-indulgence and drunkenness or the anxieties of this life" (Luke 21:34 Wey.).

Upon entering battle soldiers carry only that which is necessary to accomplish their mission. To them, maneuverability is vital. Christians laden down with unnecessary things are unable to accomplish the purposes of God. They tend to slow down and settle down. That makes spiritual defeat inevitable. The critical times in which we live demand that Christians avoid wrapping their heart strings about things that impede progress. Christ's followers must give up that which is good in favor of that which is best. Everything that would deflect from the due north of God's will, the compass by which we navigate, ought to be laid aside.

The cares of life tend to weigh down and wear out the Christian. Believers should not be cracking under the aggravation of modern tensions. Jesus has made provision for our cares. We are admonished to throw all our anxiety on Him (1 Pet. 5:7). It was this secret that undergirded David. Because of this he successfully confronted Goliath, evaded the spear of Saul, bore the criticism of Shimei, survived the conspiracy of Absalom and endured the stress involved in the stabilization of his nation. His testimony was, "I sought the Lord, and he heard me, and delivered me from all my fears" (Psa. 34:4).

Modern psychiatry must take a back seat to this simple, well-proved Bible remedy for weighed-down hearts and weary minds.

The Outward Look

Christ carefully defines the Christian's path of duty. "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24:14). We, in our generation, are duty bound to proclaim the message of the gospel of Christ. Our mission is to keep ever at it. We must not listen to those who magnify the difficulties. The world in turmoil is the ground in which the gospel message must be planted. Jesus Christ is the answer to men's heartfelt needs. Men diseased with selfishness and sin can only be healed by Christ, the Great Physician.

Refusing to make known the gospel to men bludgeoned by Satan and broken by sin is a crime. If we gain a clear view of the Lord Jesus Christ, we will re-examine our own lives and recommit ourselves to the task of taking the gospel to the nations until He returns. ◆ ◆ ◆

Mr. Welbourn is pastor of the Hamilton Park Alliance Church, Allentown, Pa.

Quotes from Our Contemporaries

John W. Lane, Jr., has this frank conclusion to offer in a *Sunday School Times* editorial:

"We cannot escape the inevitable conclusion that if we are not concerned, if we are not involved in one way or another with world evangelism, we have missed the point and purpose of Christ's death and resurrection. We are off center. We are not Biblical. We have failed to enter into the heart of the gospel."

An Obedient Servant

By PAUL GEYMONAT

"Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws."—GENESIS 26:5.

THE events described in the twenty-sixth chapter of Genesis took place in the land of the Philistines. To be more exact, the place was in and near Gerar, a small town in what we know today as the Gaza Strip. There was a famine in the land of Palestine, beside the famine that had taken place in the days of Abraham.

Isaac decided to leave the country with the apparent intention of seeking a livelihood in Egypt. When he had reached Gerar, however, the Lord appeared to him and said, "Go not down into Egypt; . . . sojourn in this land." The fleshpots of Egypt no doubt had considerable attraction in a time of famine, but it was not in the Lord's provision that Isaac should seek them.

Being reminded of the faithfulness of his father Abraham, Isaac remained in Gerar, and there he prospered: "Then Isaac sowed in that land, and received in the same year an hundredfold: and the Lord blessed him." Not a bad return even in good times, but how much greater in a time of famine! Truly, the Lord is never any man's debtor: He richly rewards those who obey Him. The example of a godly father meant a good deal to Isaac—it should mean a good deal to any young man of today who is willing to profit not only by his own experience but by a godly father's example.

Now, what had Abraham done in the first place to earn the Lord's commendation? First, he had obeyed God's voice. That means more than simply hearing God's voice, for it is possible to hear and yet go on unheeding. There has never been a time when so many people have had an opportunity to hear God's voice as in this day. With our modern means of communication the gospel of God's saving grace is brought right into our living room. By radio, television, the printed page, and by other means, the gospel reaches multitudes of people. But God's voice is heard also in a less obtrusive manner: "For God speaketh once, yea twice, yet man perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; then he openeth the ears of men, and sealeth their instruction, that he may withdraw man from his purpose, and hide pride from man" (Job 33:14-17). Abraham heard, and having heard he obeyed and thereby earned the Lord's commendation.

Abraham also kept the Lord's charge. The Lord gives to each of His children a charge to keep. The preacher is given a charge, the office worker a charge, the housewife a charge, the public official a charge and the craftsman a charge. Each one will be held to account for the way in which he has kept the Lord's charge. Timothy was given a charge in these words: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine" (2 Tim. 4:1, 2).

The Holy Spirit speaking through the apostle Paul reminded Timothy that God would hold him responsible for the way in which he had discharged the obligations of his office. The same reminder goes out to all those who are called upon to minister of the things of God to others. Happy and blessed is the man who keeps the Lord's charge!

Abraham also kept the Lord's commandments. Some four hundred and thirty years before Moses received the Ten Commandments on Mount Sinai the Lord had made a covenant with Abraham. This covenant had been confirmed; it had also involved a change of name—from Abram to Abraham. "Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations" (Gen. 17:9). It took considerable faith to believe that God would give him a son, for Abraham was now ninety-nine years of age and Sarah, his wife, eighty-nine; but "Abraham believed God, and it was accounted to him for righteousness" (Gal. 3:6).

How little we Gentiles appreciate the blessings which are ours because Abraham believed God. We are heirs of the blessings! "That the blessing of Abraham might come on

Mr. Geymonat is a member of the Gospel Tabernacle, Ottawa, Canada. An Army veteran of World Wars I and II, he was recently named Deputy Sergeant-at-Arms of the House of Commons in Ottawa. For service in the Canadian Army Medical Corps in the first World War Mr. Geymonat was awarded the Bronze Medal of Honor by the French Government, and for outstanding service in the Military Intelligence Department during World War II he was made a Member of the Order of the British Empire.

Mr. Geymonat has written a number of articles for THE ALLIANCE WITNESS.

the Gentiles through Jesus Christ" (Gal. 3:14). Abraham kept the Lord's commandment even when it meant that the son on whom all his earthly hopes were set had to be offered on the altar, "accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure" (Heb. 11:19).

It is easy enough to keep a commandment when it does not cost us anything to do so; but when the commandment goes against our own preconceived notions, against our own desires, against our own wishes, it takes grace to keep it. Yet those who have the grace to obey are assured that "the commandment of the Lord is pure, enlightening the eyes" (Psa. 19:8).

Abraham also kept the Lord's statutes. Statutes are written laws which express the will of the legislative bodies which enact them. An act of Parliament or an act of Congress, as the case may be, represents the will of Parliament or the will of Congress. Statutes are different from the common law, different from ordinances, or bylaws, or regulations; they are the highest expression of the will of the nation whose legislative bodies enact them. Abraham had respect for the will of the Lord as expressed in the Lord's statutes. We do not know when or how those statutes were communicated to him, or in what form; what matters is that he kept them.

Today we have those statutes in great detail in both the Old and the New Testaments. How much greater then is our responsibility! For it is in the Lord's provision that to whom much has been given much will be required. "The statutes of the Lord are right, rejoicing the heart" (Psa. 19:8). Most of us need joy in our hearts; the psalmist tells us how to obtain it.

And, finally, Abraham kept the Lord's laws. Laws are made for the orderly conduct of the business of living. If there were no laws, the land in which we live would not be worth living in; it would be in a state of chaos. That is exactly the state this earth was in when God brought order out of formless confusion, as described in the first chapter of Genesis. Laws are for the

Concerning the Presidential Election

At the September session of the Board of Managers the following call to prayer was issued. We urge our readers to pray earnestly.

The Christian and Missionary Alliance is a body of evangelical Christians. Our citizenship is in heaven and our first and supreme allegiance is to Christ and His Kingdom. The tie that binds us together is neither political, national nor racial. It is spiritual. Our fellowship embraces believers of every color and of varying ethnic origins and political persuasions who find their unity in the Church of God where there is neither Jew nor Gentile, but one new spiritual body builded together for a habitation of God through the Spirit.

For this reason The Christian and Missionary Alliance has never entered the political arena nor have we ever committed ourselves to any political party. Yet we recognize our dual citizenship and acknowledge that as individuals we owe a responsibility to the civil body, the state, as carefully explained by the apostle Paul in the thirteenth chapter of his epistle to the Christians at Rome. We believe that we have a continuing obligation to work for the welfare of the nations where we dwell as Jeremiah exhorted the Israelites to do when they dwelt in Babylon: "Seek the peace of the city whither I have caused you to be carried away captives, and pray unto the Lord for it: for in the peace thereof shall ye have peace" (Jer. 29:7).

The presidential election on November 8 will be one of the most critical ever held in the United States. At no time since the founding of the republic have there been such mighty and destructive forces loose in the world, and never before has there been such an ominous threat to the liberty, both political and religious, which has made this country a haven into which the oppressed of the earth might flee. Evil men are hacking at the strong foundations upon which for 184 years the noble temple of freedom has stood. What no military power has ever been able to do by attacking from without may yet be accomplished by insidious attack from within unless our citizens become more concerned than they now appear to be.

We of The Christian and Missionary Alliance in the United States wish to acknowledge our sins and weaknesses and to assert our determination through the help of God to live more in keeping with the teaching of the One whose disciples we profess to be. We hereby call upon our members and friends for concerted and persistent prayer that the will of God may be done in the coming presidential election and that our country may be saved from the two major enemies, Romanism and Communism, that threaten us.

We also urge our people as individual citizens to exercise their right of franchise and vote in the November election, not for the party, but for the candidate they believe will do the most to guarantee the preservation of our precious heritage of American freedom.

Since the United States holds a key position among the nations of the world we request also that our fellow Christians of every race and country join us in earnest intercession at this time. Should the freedom of the United States be destroyed it would be a calamity for the world worse than anything that has happened on earth since the great flood of Noah. Brethren, pray for us.

benefit of those who are law-abiding, and for the restraining of those who transgress. If the laws were obeyed fully and completely, police, magistrates, judges and other law enforcement officers would be unnecessary. Can anyone imagine the loss of life, the confusion, the accidents on our streets and highways if there were no laws to regulate the movement of vehicles and pedestrians? We would have a sorry mess indeed! But with traffic laws movement in an orderly manner is made possible. It is the same in the spiritual realm. "The law of the Lord is perfect, converting the soul" (Psa. 19:7).

And now, "let us hear the conclusion of the whole matter" (Eccles. 12:13). Abraham's example, like that of other stalwarts of the faith listed in the eleventh chapter of the Epistle to the Hebrews, shows what faith and obedience can do in the lives of men and women. We are exhorted in these words: "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Heb. 12:1, 2). ◆ ◆ ◆

Alliance Laymen Promote Missions at State Fair

By CLAUS V. SWANSON, JR.

DID you ever wonder what it would be like to take your local missionary convention to the public market place? The LCMA Fellowships of Rhode Island felt they should make The Christian and Missionary Alliance better known in their state. What better way of doing this could they find than to go to the State Fair where over 40,000 people could be contacted in one week?

We have seen pictures of our missionaries in market places spreading the gospel message and literature. Why should we not do this in America? At most state fairs churches and other religious organizations may have booths. At the Rocky Hill Fair in Rhode Island the Alliance joined forces with Youth for Christ, Child Evangelism, the WCTU and the evangelical ministers of the state to prepare a booth for the express purpose of proclaiming the gospel of Jesus Christ.

Mr. Claude Green, of the Warwick, R. I., LCMA Fellowship, assigned the personnel to take charge of the booth each afternoon and evening. I provided equipment and planned the program of slides and publicity.

Alliance pastors, Mr. J. Arnold Johnson, Rev. George W. Cowan and Rev. Dwight G. Anderson, were present in the afternoons, distributing literature and making contacts. They were assisted by two Junior AYFers, Jane Cowan and Betty Swanson, who handed out copies of THE ALLIANCE WITNESS, missionary folders and gospel tracts. One of the young men from Warwick was dressed in an African dancer's costume furnished by Mr. Franklin Ballard, Warwick pastor.

One great attraction was our 18-by-24-inch translux screen placed in the front of the booth. By using a Kodak Cavalcade automatic projector about five feet to the rear of the screen we could project colored slides for all to see.

We secured from the Home Department of the Society forty slides from our Alliance fields in the Far and Middle East, starting at Japan and terminating at Damascus, Syria. Rev. Gordon Timyan also loaned us slides of the Ivory Coast and Mr. Ballard loaned some from the Sudan. Pictures from these two African countries were of current interest.

A script made by Rev. William D. Carlsen to accompany the first set of slides we recorded on tape, synchronizing it with the pictures which were changed automatically every sixteen seconds. By placing the tape recorder directly under the screen behind a curtain we achieved the same effect as a running television commentary. The forty slides about our Society and our fields and a brief message took about ten minutes. This sequence was repeated five times each hour.

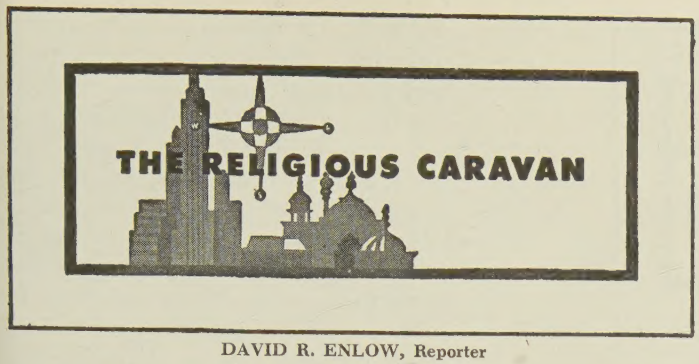
People from many walks of life stopped at the booth. One sailor who was saved some months ago was vitally interested. He said after he had completed the two more months of his service he was going back to Mansfield, Ohio, and was going to look for a good church. Needless to say, we told him about Rev. William Allen and his fine church there. An army officer from the recruiting booth paid us a visit and was very complimentary, commending our promotional methods. He had served in the East for many years and had a good word for missionaries.

A young man representing Jehovah's Witnesses came to tell us about some of their meetings and accepted an invitation to sit down with our pastor and laymen who explained the gospel to him straight from the Word.

To the AYFers this was a great experience identifying themselves with the program of our Society and witnessing in public. To the pastors it presented an opportunity to meet and contact people they never would have met in their church.

One young lady stopped and, pointing to our world map showing Alliance mission fields, exclaimed, "That's where my grandmother was a missionary!" She came with another young lady that had been contacted through the Warwick AYF.

We have sown the seed and presented the needs; now we leave the results with God. As laymen we count it an honor to have had the opportunity to promote the missionary program of the Society we love and wish to see extended at home and abroad. ◆ ◆ ◆



DAVID R. ENLOW, Reporter

AT HOME

Alcoholism greater menace than fallout: Radioactive fallout may pose a health menace to Americans, but alcoholism is a more serious one. So says Dr. Andrew C. Ivy, head of the clinical sciences department of the University of Illinois. Addressing the fifth annual Institute of Scientific Studies for the Prevention of Alcoholism at American University in Washington, D. C., he declared: "The dangers from radioactive fallout are guarded against and every effort to protect the public is made, whereas very little is being done to protect the public from the disastrous effects of alcoholism." Dr. Ivy notes that the number of alcoholics is increasing at the rate of 450,000 a year. There are 8,000,000 known alcoholics and 20,000 persons die and 400,000 are injured annually in accidents caused by drunken drivers.

●

Scripture Press announces new projects: Scripture Press, of Wheaton, Ill., has announced two new projects in Christian education. They are materials for use in Beginner and Junior Church worship services on Sunday mornings, and Training Hour materials for Sunday evening youth and adult groups. The church-time courses are ready for Beginners and Juniors.

●

Christian corporation launches daily telecasts: The Young People's Church of the Air, Inc., headed by Dr. Percy B. Crawford, has begun daily telecasts on Channel 17, Philadelphia, Pa. The ultrahigh frequency station will have different programing from regular commercial stations, Evangelist Crawford explained, but will not be exclusively a "religious station."

●

Kresge grant aids Puerto Rico seminary: A $25,000 grant to the Evangelical Seminary of Puerto Rico for a new men's dormitory has been donated by the Kresge Foundation of Detroit, Mich. The gift brings to $75,000 the total amount the seminary has on hand to construct the $100,000 building. Earlier $50,000 was given by the six mission boards which coöperate in the work of the interdenominational seminary.

ABROAD

New Location for European Bible Institute: The European Bible Institute (France) will begin fall sessions at its new home, the Lamorlaye Castle on the outskirts of Paris. Last June the fifth class of graduates left the school for their various fields of labor. The eight members of the graduating class came from seven countries, including Japan. In the five years since diplomas have been given for successful completion of the three-year course, forty-four young people from thirteen countries have gone from the institute into Christian service.

●

Report Taiwan's Christian gains: Taiwan's total Christian constituency of the island's 10,587,010 population has risen from 3.3 per cent to 4.5 since 1957. These figures have been published in the 1960 Taiwan Christian Yearbook, the work of the Taiwan Missionary Fellowship whose membership is drawn from the sixty Protestant mission agencies on the island.

●

Missionaries' exodus threatens Congo's schools: Many of the Congo's 109 secondary schools will be seriously handicapped on opening date by a lack of teachers resulting from the evacuation of missionary personnel. Protestant missionaries and Belgian lay Catholics made up a large part of the teaching staff of the schools. Some schools will open with lean faculty enrollments while others may remain closed.

PEOPLE

Honor missionary for service to leprosy victims: Dr. Paul W. Brand, a British Baptist medical missionary, has been named to receive the 1960 Albert Lasker Award for Distinguished Service to the Physically Handicapped for his efforts on behalf of the world's victims of leprosy. The award was announced in New York by the International Society for the Welfare of Cripples. The actual presentation will be made at the Society's eighth world congress in New York.

PEOPLE SAY

Dr. Robert M. Page, director of research, U. S. Naval Research Laboratory, Washington, D. C.: "World peace will come only when all mankind turns wholeheartedly to God in complete humility and voluntary unconditional surrender." Scientists and scientific research will never bring peace, the leading scientist said, because they can't change human nature, "and until human nature is changed we'll have war."

●

Dr. Clyde Taylor: "Literature is an all-purpose tool. Place it in the hands of consecrated workers and the world can be evangelized in this generation." World Literature Sunday is being observed October 9.

SIGNS OF THE TIMES

Decline of religious interest among "senior citizens": A survey report on the problems of older Iowans indicated that religion is on the decline "as an important source of meaning and security in later life." This attitude, said a report presented at Des Moines to the Governor's Conference on Aging, was particularly remarkable because interviews conducted in making the survey were "mostly drawn from predominantly rural Iowa counties."

THE GROWING SUNDAY SCHOOL

MAVIS A. WEIDMAN, Editor

You Teach Pupils

By HAROLD E. and ARVILLA K. GARNER

Never be guilty of teaching a Sunday school class; teach individuals. Never teach a Sunday school quarterly; teach waiting hearts.

J. Edgar Hoover has said that approximately seven out of eight pupils drop out of Sunday school by the age of fifteen. Could it be that we are so busy teaching lessons that we have forgotten to teach pupils?

Granted that it is the Word of God that will do the work of God, what is the work of God today? John 10:10 gives Jesus' answer: "I am come that they might have life, and that they might have it more abundantly." Our task is not to tell stories but to build lives. To do this we should understand and know these lives.

To understand pupils and to meet needs effectively the teacher must know: (1) The general characteristics of *all age groups*, not just the one he teaches; (2) the *age group he teaches*—their general similarities and differences, physical, intellectual, emotional, social, moral, spiritual; he must know them individually. Each person is different. They are not alike in inherited traits and capabilities, backgrounds, home life, interests, talents, hobbies, joys and heartaches.

Why should the teacher know his pupils personally and intimately?

Jesus, the master-teacher, sets the example. "He knew what was in man" (John 2:24, 25). He dealt with individuals according to their need. Contrast His conversations with Nicodemus, the woman at the well, the rich young ruler.

Pupils have various needs. They are not machines which by pressing a button work one way; press another button and they work another way. Pupils are individuals and should be treated as such.

In the Sunday school there is the pressure of time, with only twenty-five or thirty minutes a week in the class session. Sunday school is the most important thirty minutes in the pupil's whole week. A teacher dare not bypass the opportunity to apply the Word to the pupil's individual needs. Satisfaction and peace of mind result from teaching individual hearts instead of "the group."

How may the teacher know his pupils personally and intimately?

Read helpful books and Christian magazines on psychology. Study in leadership training classes. Attend Sunday school conferences. Observe good teachers.

Augment your theory with first-hand knowledge: (1) Get to know your pupils on Sunday. Arrive at Sunday school before your pupils. Greet them cordially, visit and work with them informally. Use them in class; in research projects, in discussion; stimulate questions and the expression of their problems. (2) Get to know them outside the class, in other church-sponsored activities. Hold department and class get-togethers. (3) Get to know them outside the church. Speak with their public school teachers; study their textbooks; take them on field trips; entertain them in your home; visit their homes; counsel with them—be a good listener.

In order to conserve these observations, keep a notebook with a page for each pupil. In addition to address, phone number and school grade, have a picture of the pupil. Add information about his home life, school life, interests, hobbies, spiritual progress. Keep this open as you pray daily and as you choose aims for your current lesson.

What should the teacher know about his pupils in general?

The teacher should know the outstanding characteristics of each age group.

The nursery department must lay a good foundation. By three years of age many of the child's attitudes have been acquired.

Unevenness of development is one of the outstanding characteristics of the child in the kindergarten department.

Through the transition from home to school an entire new world opens before the Primary child.

The Juniors' motto is, "Be ye doers of the word, and not hearers only."

Dr. A. H. McKinney says, "It has been declared that the whole pedagogy of adolescence may be summed up in this principle: inspire enthusiastic activity." This is basic for the Junior High Department.

Regarding the Senior age group Ruskin says, "There is not an hour of this period but is trembling with destinies; not a moment of which, once past, the appointed work can ever be done again."

You alone may be the only one to touch the life of your pupil for Jesus Christ. Know him, love him, win him, train him for the Lord.

The first Sunday of October is a red-letter day for many of you. It may mark the time of your initial appointment as a teacher. It may present new horizons as you accept the responsibility of a different age group or department. Some of you have been reappointed and you have taken your class with a fresh commissioning from the Lord. All of you will see new faces in your class after promotion day. This article will help you. Read it prayerfully and use it as a check list to guide you as you seek to be able to teach others also.

R. M. SEARING

Mr. Gustavo Henao, administrator of the new bookstore in Bogotá, and Rev. Robert M. Searing, Sr., on the occasion of the dedication

Christian Bookstore in Bogotá

By REV. ROBERT M. SEARING, SR.

UNTIL June of this year Bogotá, capital of Colombia, was without a gospel bookstore. This city with more than one million residents has been on our hearts for years. From our gospel bookstore in Cali we had shipped books as they were ordered by workers in the capital, but there was no public gospel literature witness there in the form of a store.

Our burden for Bogotá increased as workers, both national and foreign, of all denominations kept urging us to open a branch store in their city. What was to hinder? Opposition to evangelical church work had never raised a barrier against the importation and distribution of the printed page. Still in this instance an insurmountable obstacle stood in our way: we did not have the money. Such a venture would require dollars to change into Colombian pesos.

But when God opened the way and made known His time things began to move and move rapidly. Donations for fixtures came from one source; the dollars for inventory came from another. A suitable store building was found, and from a third source the rent for the first year came to hand. Friends from near and far sent smaller gifts and every need was met.

A fine young Colombian Christian, trained in our Cali store, was willing to brave the damp and cold of Bogotá. Yes, it is cold in Bogotá even though it is near the equator. Even here God's provision was manifest: an electric blanket for the young man has been provided by Christian friends.

The first week in June we were busy renovating the new store. We painted everything, including ourselves! A Christian truck driver brought a ton of books for the opening. With so much that had to be done each day we could not listen to suggestions that we postpone certain details until "tomorrow."

On June 20 at three o'clock in the afternoon forty missionaries and pastors gathered in the new "Librería" for a dedication service. Rev. Pat Symes, of Worldwide Evangelization Crusade, led the assembly in prayer. Rev. Robert Lazear, Jr., Presbyterian, welcomed us in the name of the Evangelicals of Bogotá. We responded, giving the aim and purpose of the store, which is "To serve God in gospel literature, ministering to all groups and churches with the printed page." Then the Interamerican Church pastor, Samuel Soto, led in the dedicatory prayer. As of June 21 the Bogotá branch of Librería "La Aurora" has been officially open for service to the people of the capital city.

The store is painted light green throughout with dark green trim. Fluorescent lights provide illumination. Centrally located, the store is easily accessible from any part of the city and nearby parking is available. Metal shelving is basic. Movable pegboard panels provide changeable display arrangements. Racks made from Moody Press plans also enhance the display. Gustavo Henao, the administrator, is dedicated to his work. He has able assistance from an associate missionary, Miss Mary Vicinus.

The Christian and Missionary Alliance has for its literature ministry in Colombia two missionary couples, one associate missionary and eight splendid Colombian Christians. Rev. and Mrs. R. M. Searing, Jr., have the branch store in Pasto, Nariño. Gabriel Rodriguez and staff carry on in Cali. Antonio Rodriguez manages the deposit in Armenia, where our Bible institute is. And now Gustavo is in Bogotá.

This is the Librería "La Aurora" of The Christian and Missionary Alliance in Colombia. Mrs. Searing and I shuttle from place to place helping where necessary. ◆ ◆ ◆

CHILE RELIEF

The recent catastrophe in Chile has been described as the most serious natural disaster to afflict any community during this century. In a 1,000-mile-long disaster area where about 65 per cent of the population live there are over 6,000 dead, and 500,000 still homeless. Cities and towns are 50 to 90 per cent destroyed and roads and railroads are ruined.

A total of $145,000 is needed for the rebuilding of churches and for other necessary relief among Alliance Christians in Chile. To date $67,657.87 has been received. Sacrificial gifts have come from all over the United States and Canada, and from many Christian groups on our mission fields. We are grateful for all, expressing as they do love and concern for our afflicted brethren.

A reading lamp and an easy chair? . . . Like Mamori, Christian in the Sudan, multitudes are eager to read —anything, any place. Your support of the Christian literature program will provide edifying reading material.

M. A. FRELIGH

A Gospel Tract Finds Its Target

By WILLYS K. BRAUN

AN impressive service was in progress at the church in Kinkonzi, Congo. The Ngola town chief, Yoane Mwanda, had just testified movingly of his salvation. Chief Selemia, of Kinkonzi, announced that all the chiefs would now sing "Nothing But the Blood of Jesus" when Yoane Dimbengi, a backslidden preacher of the gospel, strode to the front.

"You all know me," he shouted. "I am very ashamed to stand here before you all. But I have sinned grievously and must confess it." Then he flung his arm into the air and flourished a small tract called "The Man and the Leopard." "This has convicted me of my guilt," he continued. "I have sent away the woman who ruined my ministry and now I publicly confess my shame before the missionaries and you my brethren." He sat down among grateful whisperings of praise, and the chiefs began their unmelodious but spine-tingling singing.

But what of this tract, "The Man and the Leopard"? It is but one of many pieces of effective literature the Congo field is publishing these days. It tells of a man who came upon a young leopard. His friends advised him to kill the cub but he laughed at them and explained that the leopard liked him, was his friend. You have guessed the sequel—the leopard grew and eventually killed the man. The message, solemnly given, reminds that sin seems exciting and harmless in the beginning but becomes a murderous, overwhelming beast in the end. Ten thousand of these "Leopard" tracts were distributed all over the Lower Congo and somehow Yoane received one of them. The tract has been so repeatedly requested that the field's executive committee has voted to print another 20,000 at once.

Our Congo field has been blessed of God in recent years with an increasingly active literature program. During the past year over five million pages of spiritual literature were printed. These include eight new books. Eight years without a new book has been the history of publication in our field until this accelerated activity. Now, in addition to books and many tracts, there are correspondence courses and Sunday school materials. An inter-mission tract club begun this year has requested our Kinkonzi press to print its tracts, seven thousand of which go to other missions' areas monthly.

With the coming of independence Congo's people have a new appreciation for writings by Africans. It is not a simple thing, however, to get Africans to write effectively. They are very able preachers, but recording their thoughts on paper is a tedious and frustrating task. Toward the goal of training Africans to write well, the Bible institute now has introduced such a course. Students are trained in translating and are taught the elements of composition to prepare them for original writing.

A fine collection of biographies of The Christian and Missionary Alliance leaders prepared by these students will soon be published. Two books are also being translated by them from French. A graduate of two years ago is completing his first year as translator from English. Such efforts as these are creating an awareness of literature which recently led the students of the Bible institute to form a literature committee and it is functioning nicely.

The production of missionary literature is a great labor involving many people. Writing, correcting Kikongo usages, checking printer's copy, designing attractive covers, storing, shipping, billing, advertising, selling—all these are important links in the chain of giving literate Congolese the word of life.

No missionaries are in full-time literature work, yet the Lord encourages some to make valuable contributions of time and effort each year. Two of the latest manuscripts to be finished are original works: Rev. D. E. Walborn's "Life of Christ" and Rev. N. J. Larsen's exposé of the disastrous invasion of Kimbanguism, the pagan cult dressed up like Christianity. What a contrast in these themes! But it is the contrast of Africa in conflict. Literature of this kind is not just so much paper but it becomes as troops of the Lord, auxiliaries that infiltrate the enemy's camps, allies of the first order, in reaching every hidden village in every forest glen. ◆ ◆ ◆

Old Deities Give Way to Mao

Under a powerful governmental propaganda onslaught, the old deities of China are gradually giving way in influence as millions of Chinese more and more tend to regard Mao Tse-tung as something just short of divine.

The campaign's latest trend is to convince the people that no matter how severe the days ahead Mao can be depended upon to lead them to a better life. "The old gods are falling into disrepair and neglect in their ancient temples," while colored lithographs of Mao's smiling countenance are seen in ever-increasing numbers in "nearly every home, shop, public gathering place—and in the temples themselves." Mao has, in his country, surpassed the position of mass adulation and personal power once held by Joseph Stalin in Russia.—Far East News Service.

The new Vietnamese Bible school at Nhatrang opened September 12 with a record enrollment. Although the project is not yet finished, gifts thus far have permitted the erection of some of the most necessary buildings. A total of nearly $250,000 is required to complete the work. To date only half of the amount has been received: $124,716.61.

Your gifts for this purpose will permit the training of an enlarged national ministry—the only adequate means of meeting the emergency need in this extremely strategic country.

Contributions may be designated "Viet Nam School" and sent to The Christian and Missionary Alliance, 260 West 44th St., New York 36, N. Y.

New President of Vietnamese Church

Rev. Doan-van-Mieng succeeds Rev. Le-van-Thai

By MRS. D. I. JEFFREY

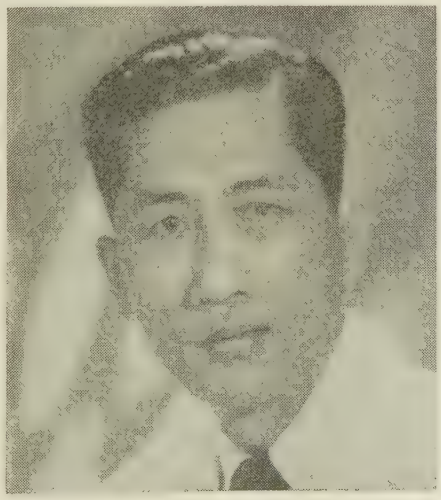
PASTOR DOAN-VAN-MIENG, the new president of the Evangelical Church in Viet Nam, is one of God's choicest servants. Not only is he a gifted Bible teacher and preacher with outstanding literary and executive ability, but he also has the Christlike qualities one seldom finds except in those who have been mellowed and refined in God's school of suffering and discipline.

In April, 1947, after five years in the ministry, Mr. Mieng was dying of tuberculosis. He was thirty-four years old. While he was undergoing treatment in a Saigon hospital, two of the Mieng children died of smallpox within a few days of each other.

One Sunday morning, feeling too ill to meet with his flock, Mr. Mieng opened his Bible, hoping for a word from the Lord. He read: "I shall not die, but live, and declare the works of the Lord. The Lord hath chastened me sore: but he hath not given me over unto death" (Psa. 118: 17, 18). Dropping to his knees by the side of his bed, Mr. Mieng poured out his heart in love and gratitude to God for this message direct from Himself. He was now ready to return to the ministry.

At the beginning of 1948 the Miengs were asked to take over the work at Soc Sai ("Shup Shy"). Because of continuous fighting in that area this church had been abandoned for nine months. The entire church property had been either destroyed or looted, and the Christians scattered.

Rev. Doan-van-Mieng



At his first meeting with the church committee Mr. Mieng read from Zechariah 4: "Not by might, nor by power, but by my spirit, saith the Lord of hosts. Who art thou, O great mountain? before Zerubbabel thou shalt become a plain." Mr. Mieng heard those words that day as though they were spoken for the first time and to himself alone. They were living words that came with dynamic power direct to his own heart. He too was faced with innumerable difficulties like a great towering, insurmountable mountain. But God had said that that mountain would become a plain if he depended solely and wholly on the Spirit of God to work in him and through him. Needless to say there was a remarkable and unforgettable prayer and praise meeting held at Soc Sai that day. The promise God gave them was gloriously fulfilled in the days and months that followed. The church and parsonage, as well as other buildings, were rapidly rebuilt and soon filled to overflowing with believers, both new and old.

Mr. Mieng had heard about the literature being printed at Dalat. He bought fifty copies of all of Dr. Simpson's books and other booklets which we had translated and mimeographed on paper furnished us by the Bible Meditation League. After a visit to this church in 1949, the late Rev. John D. Olsen said he was amazed to find a group of Christians who were all so well grounded in the Word.

Mr. Mieng and his family know what it means to be in "deaths oft." Twice bandits broke into the parsonage at Soc Sai, stabbing and beating the family almost to death. After the first attack no one thought the Miengs would ever return to the work there, but after twenty days in the hospital at Bentre they were back again.

In 1956 Mr. Mieng joined the faculty of the Tourane Bible school where he served most acceptably for four years. Six months ago he was released from the Bible school in or-

G. ERICKSON

Students at the short term Bible school held at the old Bible school in Tourane (Danang), Viet Nam

Rev. and Mrs. D. I. Jeffrey are engaged in a Bible teaching ministry in the Danang (Tourane) area of Viet Nam.

The group pictured above attended a short term Bible school in July. Over 150 students from twenty-seven churches registered.

The students applied themselves diligently to study, and some are continuing at home the study of A. B. Simpson's books on the Holy Spirit. One young man is witnessing in a resettlement camp in the Binh Tuy area near Saigon. With the shortage of trained workers (see page 13) the ministry of laymen is most important.

der to take the superintendency of the Central District. He had barely had time to adjust to administrative duties in the district when his brethren chose him to be president of the entire Vietnamese church.

At the general conference of the Vietnamese Church which convened in Vinh Long August 14-18, Rev. Levan-Thai asked to be released on account of failing health. He has been its beloved president for the past nineteen years. Besides the oversight of the orphanage, Mr. Thai will have a teaching ministry in the Bible school which has now been transferred from Tourane to Nhatrang.

Rev. Le-hoang-Phu has been elected to the office of General Secretary of the church, a position held by Rev. Ong-van-Huyen for the past thirty years. Mr. Huyen is director of the Bible school. Mr. Phu is also on the faculty of the Bible school at Nhatrang. ◆ ◆ ◆

Board of Managers Meets in New York

The Board of Managers of The Christian and Missionary Alliance met September 6, 7 and 8 in their regular fall session at the International Headquarters in New York City.

Dr. Nathan Bailey, President of the Society, welcomed for their first reports to the Board newly elected officers: Dr. K. C. Fraser, Vice-President; Rev. Gilbert H. Johnson, Education Secretary, and Mr. Eldon H. Schroeder, Publication Secretary. Ten others, having been elected or re-elected at the Council in Portland, were welcomed. Of this number, four are serving on the Board of Managers for the first time.

In addition to the items of routine business, encouraging reports were received from the publishing houses of the Society, Christian Publications, Inc., and William H. Dietz, Inc.

Items referred by General Council were assigned to special committees for study and later report. Among the matters actively under consideration are: the beginning of ministry in Alaska, missionary promotion, the establishing of a liberal arts college and a graduate school in theology, the missionary internship program and the publishing interests of the Alliance.

Rev. Donald Moreland was appointed National Youth Secretary to take office January 1, 1961. He succeeds Rev. Weldon B. Blackford, who resigned in June to take the pastorate of the Alliance Church in Albany, N. Y. Dr. Nathan Bailey was re-elected chairman of the Board of Trustees of Nyack Missionary College.

It is at the September meeting of the Board of Managers (the first regular meeting after the elections of General Council) that the departments of the Board are reconstituted. Every attempt is made to see that the membership of the departments is as representative as possible, having in mind also the fact that the departments meet frequently. The membership of the various departments to serve for one year is as follows:

The Alliance Witness Department: A. W. Tozer, Nathan Bailey, K. C. Fraser, E. H. Schroeder, *ex officio;* J. F. Shepherd, T. E. Thompson, R. G. Dempster, C. E. Notson, W. A. Pruett, J. F. Chase, J. B. Harr, R. A. Clancy.

Education Department: Gilbert H. Johnson, Nathan Bailey, W. F. Smalley, B. S. King. H. W. Boon, H. T. Hardwick, P. S. Allen, Alvin Martin, *ex officio;* J. A. Bandy, E. J. Bailey, C. A. Epperson, E. S. Brinkman.

Finance Department: B. S. King, Nathan Bailey, Gilbert H. Johnson, L. L. King, L. W. Pippert, E. H. Schroeder, A. W. Tozer, *ex officio;* J. O. Carlsen, W. F. Smalley.

Foreign Department: L. L. King, Nathan Bailey, G. S. Constance, R. M. Chrisman, Henry Wagoner, *ex officio;* W. F. Smalley, W. W. Arnold, J. W. McGarvey, J. F. Shepherd, B. S. King, W. F. Bryan, L. L. Brooker.

Home Department: L. W. Pippert, D. J. Evans, Nathan Bailey, *ex officio;* H. J. Sutton, L. J. Isch, E. J. Bailey, C. J. Mason, J. T. Zamrazil, Carl Volstad, D. N. Clark, J. A. Bandy, R. M. Uhlinger.

Publication Department: E. H. Schroeder, Nathan Bailey, B. S. King, *ex officio;* C. H. Erickson, C. J. Mason, H. J. Sutton, T. E. Thompson.

The Bureau of Evangelism was

(Continued on page 19)

THE ALLIANCE FAMILY

JAMES B. HARR, Reporter

To the Fields

Rev. and Mrs. Mahlon S. Amstutz and three children, Samuel, James and Nelda, left September 8 for their third term in Chile. Nelda will attend the Alliance Academy in Quito, Ecuador. Their older daughter, Carolyn, is a student at Nyack Missionary College, and their oldest son, Mark, is attending school in Arkansas.

The Misses Doris L. and S. Winifred Jacobson left September 9 for their third term of service in the Philippines. Miss Winifred Jacobson will teach in the Ebenezer Bible School; Miss Doris Jacobson will be stationed in Cotabato.

Mr. and Mrs. Robert E. Newman left September 11 for Chile for their second term of service. Mr. Newman is in charge of the press for Spanish publications.

Helen Brown
Ivory Coast

Miss Helen L. Brown returned September 14 for her third term in the Ivory Coast, Africa.

Rev. and Mrs. F. H. Bowman left September 16 for Sanékui, in the Sudan–Upper Volta Mission, Africa. Their son Harold is attending the Ben Lippen School. Roland is at Nyack Missionary College and Lowell in military service. Another son, Rev. Loyal Bowman, recently left for language study in Europe before proceeding to the field. Mrs. Bowman began missionary service in 1924; Mr. Bowman in 1929.

Rev. and Mrs. George W. Wood and daughters, Cynthia Lynn and Rebecca Ann, left September 17 for Viet Nam. Both Mr. and Mrs. Wood were graduated from Seattle Pacific College, and Mr. Wood received the bachelor of divinity degree from Fuller Theological Seminary. They are members of the Alliance church in Salem, Ore., and served in the pastorate at Joyce, Wash., for two years.

Mr. and Mrs. Jack Davidson and son, Jack Dean, sailed for Japan on September 21. Both Mr. and Mrs. Davidson attended Simpson Bible College, Mrs. Davidson receiving the B.A. degree. Mr. Davidson received the master's degree from Wheaton College. Their home church is in Downers Grove, Ill. Mrs. Davidson is the daughter of Rev. and Mrs. R. E. Bressler, of the Philippine Islands Mission.

On Furlough

The Foreign Department recently received word of the arrival on July 21 of *Rev. and Mrs. Paul L. Alford* and daughters, from Ecuador.

The New Generation

To *Rev. and Mrs. William Fry*, Orlando, Fla., a daughter, Cynthia Lou, on August 18.

To *Mr. and Mrs. Charles Bossert*, on furlough from the Sudan–Upper Volta Mission, West Africa, a daughter, Marthe, on September 1.

To *Rev. and Mrs. E. H. Lewellen*, India, a daughter, Karis Dawn, on September 2.

To *Rev. and Mrs. R. R. Rudes*, on furlough from Indonesia, a daughter, Cynthia Rae, on September 9.

To *Rev. and Mrs. Kenneth Swain*, Viet Nam, a daughter, Kandace Doreen, on September 14.

To *Mr. and Mrs. Paul R. Turnidge*, Seattle, Wash., a son, Steven Paul, on August 10.

To *Rev. and Mrs. Clarence Wulf*, Petaluma, Calif., a daughter, Colleen Elizabeth, on August 18.

To *Rev. and Mrs. Paul Lehmann*, Cutler, Calif., a daughter, Mary Katherine, on August 14.

To *Mr. and Mrs. N. Thomas Johnston, Jr.*, Van Buren, Ark., a son, Jonathan David, on August 8.

To *Rev. and Mrs. John Kozy*, Lexington, N. C., a son, Alan Dale, on September 6.

To *Rev. and Mrs. Robert R. Richardson*, Quebec City, Que., a daughter, Denyse Dorothy, on August 29.

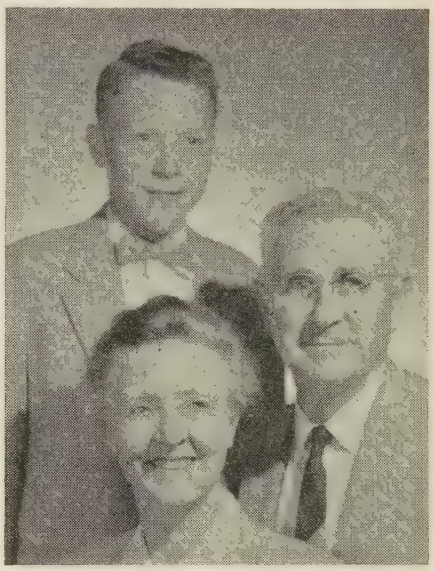
Winifred Jacobson
Philippine Islands

Doris Jacobson
Philippine Islands

Marriages

On August 6, in San Diego, Calif., *Miss Janet Cedar* was married to Mr. David Ellichman, of San Diego. Miss Cedar is the daughter of the late Rev. Oliver Cedar, and Mrs. Cedar, who lives in St. Paul, Minn.

On September 2, at Greenville, Pa.,



Rev. and Mrs. F. H. Bowman and Harold
Sudan–Upper Volta, Africa

Mr. and Mrs. Jack Davidson and son, Japan

Mr. and Mrs. Robert E. Newman
Chile

Miss Joyce Carolyn Schumann was married to *Mr. Robert Lee Masters,* son of Rev. and Mrs. E. N. Masters, of Zion, Ill. Mr. Masters is a graduate of Nyack Missionary College. The couple is now attending Gordon Seminary.

Mr. Nils B. Tonnessen, Jr., pastor in Ardmore, Okla., and Miss Ada Austin were united in marriage in Clark, N. J., on August 16.

With the Lord

Mrs. Sarah Marie Polding, member of the Pearson Street Christian and Missionary Alliance Church of New Castle, Pa., died on August 5. She was sixty-six years of age.

Mrs. Polding was a member of The Christian and Missionary Alliance for more than thirty years. Rev. Carl R. Ellenberger, pastor of the Pearson Street church, conducted the funeral service and paid tribute to the high quality of her intercessory prayer life.

Mrs. Polding is survived by nine children: Rev. Harry Polding, New Wilmington, Pa.; Ralph Polding, pastor at Massena, N. Y.; Myron L., Jack H., Dana E., David E., Mrs. Ruth Kennedy, and Mrs. Regina Clark, all of New Castle, and Mrs. Grace Kenison, Gorham, Me.

Mrs. J. W. Smith, of Stillwater, Okla., went to be with the Lord August 23 at the age of eighty-four. She and her late husband realized the dream of many years when they were able to introduce the Alliance work in Stillwater through meetings in their home in 1942. The congregation continued to meet there until a permanent place was found.

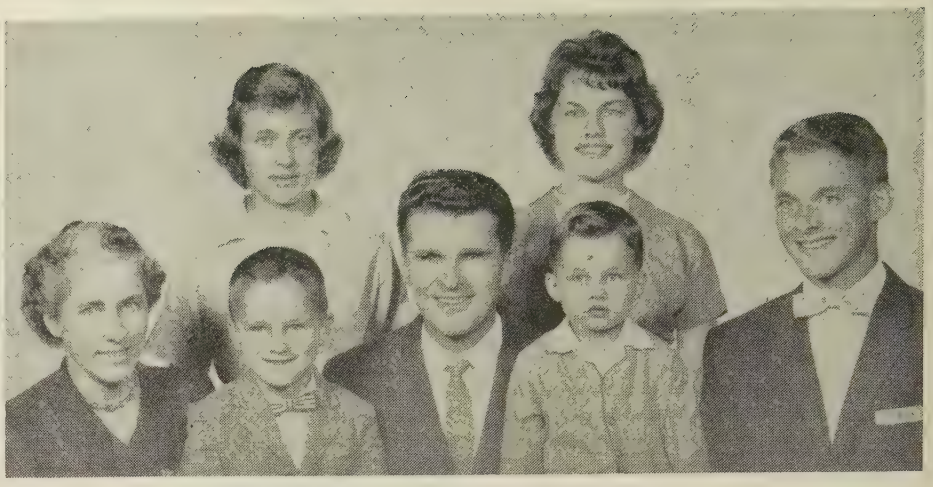
Mrs. Smith, though ill for several years, was known as the "prayer warrior" of the church, encouraging the younger members to keep pure the teachings of the Alliance and to pray for world-wide revival. On several occasions she was raised up from mortal illness to carry on her testimony for the Lord. Mrs. Smith had chosen the Scriptures and songs to be used at her funeral, those that emphasized the second coming of Christ, a teaching that she had patiently kept before her classes in the Methodist Church. She was well known for her teaching ministry in Stillwater since 1916.

She is survived by three sons: Harry and Philip, both of Stillwater, and Wayne, of Dallas, Tex.

Rev. Carl S. Hallberg, a worker in the Central District for thirty-six years, was killed in an auto accident on August 30. Mr. Hallberg, of Bryan, Ohio, had been retired since 1955. He was returning from a visit with friends in Fremont when the crash occurred with a tractor-trailer.

Mr. Hallberg was born in Sweden, the son of a Lutheran minister. His first Christian ministry was with the Salvation Army, with whom he worked for six years in Ohio. In 1924 he began ministry with The Christian and Missionary Alliance at North Anderson, Ind. He later served churches in Kenton, Bowling Green, Ravenna, Fremont and Defiance, Ohio. He had helped with the opening of the Alliance church in Defiance after his retiral, and had just recently given up the work there. It was during his ministry in Bowling Green that the Alliance church in Fremont was organized.

Surviving are his widow, Mrs. Leona Hallberg, whom he married in 1910, a son, Arthur, of Hastings, Nebr., and a daughter, Mrs. Charles (Ruth) Isaac, of Bryan.



Rev. and Mrs. Mahlon S. Amstutz and family, Chile

Denver Church Relocating

The C. & M. A. church of Denver, Colo., is being relocated. The congregation is currently meeting in a public school building. Consequently there is no listing of the church in Denver's present telephone directory.

Pastor G. L. Showell requests that Alliance friends visiting or moving to Denver contact him at 117 S. Reed St., or by telephoning BE 7-9345.

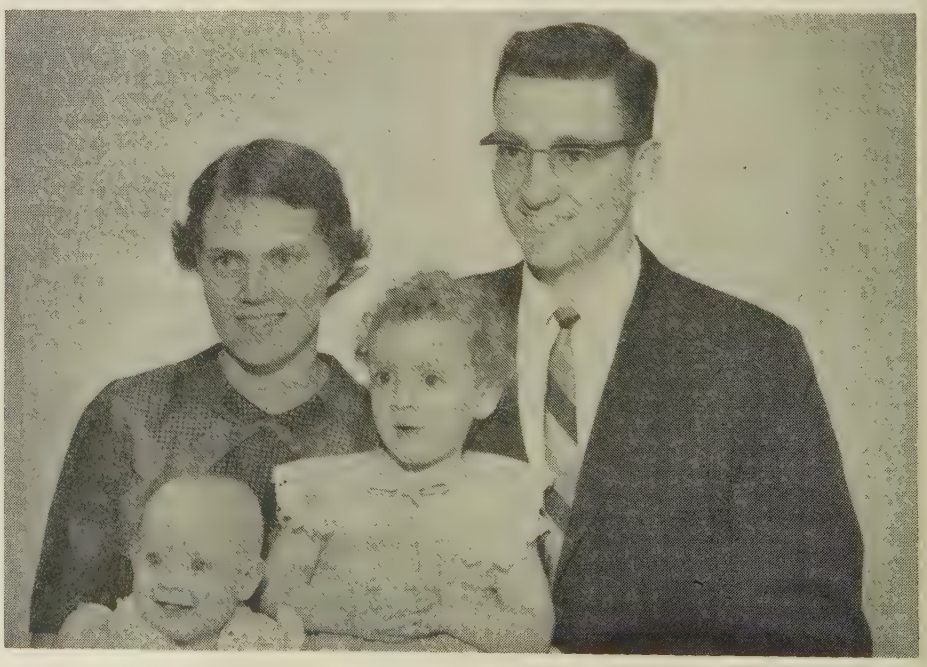
The new church is now under construction at 25 S. Newland St., and will be ready for occupancy soon.

Nebraska Church Holds Baptismal Service

The Community Church of The Christian and Missionary Alliance, Brunswick, Nebr., capped its church year on August 21 by holding a baptismal service on the shores of the Elkhorn River. The pastor, Rev. Edward L. Masters, assisted by one of the elders, Albert Honeywell, baptized twelve of the con-

(Continued on page 19)

Rev. and Mrs. George W. Wood and daughters, Viet Nam



Sunday

2 Corinthians 8:1-15 (verse 5).

The chief asset of a successful businessman is not his money but himself. . . . The Lord Jesus wants you even more than your money. He wants your ability, energy, wisdom, influence and experience in the counsels of His kingdom. The chief value of the gift of your means to Him lies in the fact that it is the proof that you belong to Him unreservedly and completely. Beloved brethren, captains of industry and business, are you doing your best for your Redeemer?—A. B. Simpson.

Monday

Matthew 7:24-29 (verse 24).

Fruitfulness depends upon the manner in which we receive the Word of God. There is nothing wrong with the Sower, Jesus Christ, and the Seed, God's Word, is perfect. The soil makes the difference. We are the soil, and how we hear the Word determines our spiritual life and fruitfulness. . . . George Müller, the mighty man of God, disclosed the secret of power when he said that as a young man he determined not only to study the Bible daily, but to obey it immediately.—Selected.

Tuesday

John 8:28-38 (verse 36).

To one who asked George Müller the secret of his service, he replied, "There was a day when I died," and as he spoke he bent lower until he almost touched the floor. He added, "Died to George Müller, his opinions, preferences, tastes and will; died to the world, its approval or censure; died to the approval or blame even of my brethren and friends, and since then I have studied only to show myself approved unto God."—L. E. Maxwell.

Wednesday

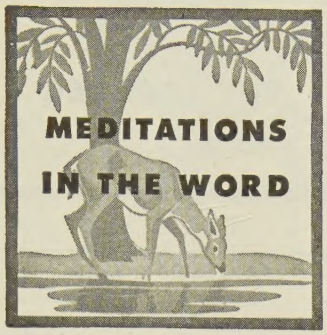
Acts 26:12-25 (verse 24b).

Lord, give me today a burning zeal
For souls immortal; make me plead for such
With earnestness intense, love strong as death,
And faith God-given. Will the world cry "mad"?
I would be mad. Such madness be my joy.
For thrice it blesses—first my own cold heart,
Then glorifies my God, and straightway plucks
My sin-stained brother from the jaws of death.—Charles Kingsley.

Thursday

Hosea 12:1-6 (verse 3).

The power of resistance—which is self-will—being broken, the strength to cling—which is faith—is now brought into exercise. So we see Jacob, the moment his thigh was out of joint, no longer wrestling, but clinging; no longer as an antagonist resisting an enemy but as a suppliant in an attitude of earnest entreaty: "I will not let thee go, except thou bless me." This was the power by which Jacob prevailed. It is to this act of clinging, as the symbol of faith, that Hosea refers.—Evan H. Hopkins.



Edited by EDITH M. BEYERLE

Friday

Genesis 16 (verse 5).

It is much easier to blame someone else for one's unpleasant circumstances than to realize the sin of one's own heart! Very conveniently Sarah forgot all about her part in her husband's departure from the path of faith, rectitude and right. Some real heart-searching on the part of some modern Sarahs would place the blame where it belongs, and honest confession would do a world of good in rectifying confused situations.—Pameh.

Saturday

2 Timothy 1:7-15 (verse 12b)

Rely on the Holy Ghost to go before you, to make the crooked places straight and the rough places smooth, the mountains a way. Do not bring the legal spirit of "must" into God's free service. "Consider the lilies of the field, how they grow." Let your life be as effortless as theirs, because your faith shall constantly hand over all difficulties and responsibilities to your ever-present Lord.—F. B. Meyer.

Sunday

Matthew 3:1-12 (verse 7).

It is said that John Wesley once preached one of his heart-searching sermons to an audience of cultivated people. One of the ladies said at the close: "Why, Mr. Wesley, that sermon would just have suited the prisoners in Newgate jail." "Oh, no, Madam," said the good evangelist, "if I had been preaching in Newgate jail, I would have preached, 'Behold the Lamb of God, which taketh away the sin of the world.' The poor, self-convicted sinner could appreciate the gospel, but the proud self-righteous moralist is not ready for it yet."—A. B. Simpson.

Monday

Romans 8:31-39 (verse 33).

There is a story, how the devil appeared to a dying man and showed him a parchment roll which was very long, wherein was written on every side the sins of the poor, sick man, which were many in number. . . . Satan said, "See here, behold thy virtues! see here, what thy examination must be!" Whereupon the poor sinner answered, "It is true, but thou hast not set down all. For thou shouldst have added and set down here below, 'The blood of Jesus Christ . . . cleanseth us from all sin.' "—Golden Treasury.

Tuesday

1 John 3:11-24 (verse 22).

If we give a listening ear to all God's commands to us He will give a listening ear to all our petitions to Him. If, on the other hand, we turn a deaf ear to His precepts He will be likely to turn a deaf ear to our prayers. Here we find the secret of much unanswered prayer. We are not listening to God's Word and therefore He is not listening to our petitions.—R. A. Torrey.

Wednesday

Revelation 22:1-7 (verse 4a).

Jesus, the very thought of Thee,
With sweetness fills my breast;
But sweeter far Thy face to see,
And in Thy presence rest.

Nor voice can sing, nor heart can frame,
Nor can the mem'ry find,
A sweeter sound than Thy blest name,
O Saviour of mankind!

And those who find Thee, find a bliss
Nor tongue nor pen can show;
The love of Jesus, what it is
None but His loved ones know.

—E. Caswall.

Thursday

Luke 12:22-34 (verse 32).

Believers here on earth are a comparatively little flock. As such, they are in danger of being overpowered by their enemies. Yet it is the will of Christ that they should not be afraid. Under the conduct and protection of the great and good Shepherd, they are safe. We need not fear our enemies, whether they be the world, Satan or death. Neither do we need to fear because of our needs. Nor do we need to fear that we might be led astray. If we but entrust ourselves to the good Shepherd's care, He will see us through.—Covenant Home Altar.

Friday

Zechariah 4 (verse 6b).

Two little words of three letters each stand out prominently in this verse and if conscientiously observed would save from much feverish activity. They are "not" and "but," and emphasize the fact that any service rendered to God in human wisdom comes to naught. Only that which is the inworking and outworking of the Holy Spirit receives the notice of God. Modern Zerubbabels could still remove mountains and shout "Gone! Gone!" if God were given the pre-eminence.—Pameh.

Saturday

Matthew 20:1-16 (verse 7b).

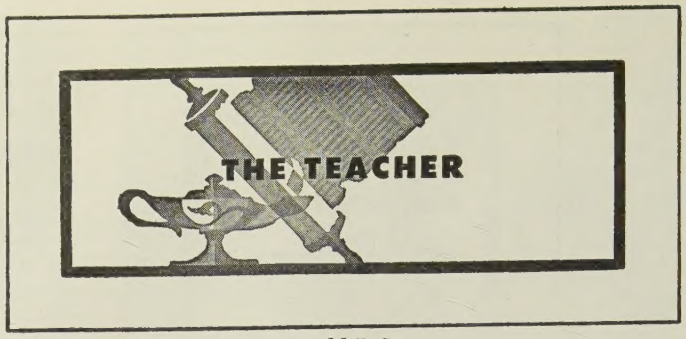
There is no question that if we had a human imperial authority we could go around the globe in a year and promulgate this gospel decree all through the world. And yet we stand still when the King of kings is saying to us, "Go ye into all the world, and preach the gospel to every creature."—Arthur T. Pierson.

October 9, 1960

LESSON TEXT—
Psalm 24

GOLDEN TEXT—
Ephesians 3:20, 21

DEVOTIONAL READING—
Psalm 95:1-7



October 16, 1960

LESSON TEXT—
Psalm 121

GOLDEN TEXT—
Psalm 121:2

DEVOTIONAL READING—
Psalm 16

By Harold J. Sutton

The Adoration of God

"This grand choral hymn was in all probability composed and sung on the occasion of the removal of the ark from the house of Obed-edom to the city of David (2 Sam. 6)." For nearly fifty years it had been neglected. Bringing the ark to Jerusalem aroused the most intense patriotism and exalted worship, and gave occasion to this anthem.

I. PRIORITY OF THE SOVEREIGN (Psa. 24:1, 2).

God first! This is the theme of the sacred lay. (1) *Concept.* "The earth is the Lord's" (v. 1). This is true by (a) creation. He made it. God is the first and primary cause. He outdates all things. (See Heb. 2:10.) (b) Preservation. The first miracle of divine provision is repeated each day. (c) Proprietorship. Man, as a tenant, leases a place on God's footstool. God owns; men, successively, possess. (d) Redemption. God made the world, yes; but He also bought it. Believe it: "The earth *is* the Lord's." (2) *Circumference.* "The fulness thereof . . . and they that dwell therein" (v. 1). Everything and everybody—all are within the circle of the divine priority. Go where you will, God was there before you. (3) *Consistency.* "Upon the seas . . . floods" (v. 2). The balance and separation between solid and liquid is a mystery of our world. God holds everything in proper relation to everything else (Heb. 1:3; Col. 1:17).

II. PURITY OF THE SUBJECT (Psa. 24:3-6).

Suitable *subjects* for such a Sovereign are described. (1) *Challenge.* "Who . . .?" (v. 3). Reference is to the inner fitness that prepares one to be at home in the divine Presence. The "hill of the Lord" and the "holy place" are figures for that quality of soul-whiteness which permits holy participation with holy ones. (2) *Condition.* Verse 4 indicates (a) movements. "Clean hands" speak of behavior. (b) Motives. "A pure heart" refers to the inner springs of life. These give color and shape to conduct. (c) *Manner.* This is described by the absence of "soul . . . vanity" (vain desires). Such persons "receive" (v. 5) and are said to "seek" (v. 6).

III. PRE-EMINENCE OF THE SAVIOUR (Psa. 24:7-10).

Now the two great antiphonal choirs take up the song as the ark nears its resting place. (1) *Conquests.* "Strong and . . . mighty in battle" (v. 8). "Here is Isaiah's conqueror . . . traveling in the greatness of His strength, speaking in righteousness, mighty to save (Isa. 63:1)." He is John's "Faithful and True" (Rev. 19:11). (2) *Continuity.* Twice the passage speaks of "everlasting doors." The reason is obvious: He who is to dwell in the temple here foreshadowed is everlasting. And the dwelling place must be worthy of its occupant. His is an "everlasting" crown for His is an "everlasting" name. He wears the diadem of maturity's vigor and a dew that is "everlasting" glistens on His brow. (3) *Consummation.* "The King of glory shall come in" (v. 9). Actually, these four verses provide both the inspiration and opportunity to found a prophecy on a fact. The fact is the entrance of the ark; the prophecy portrays the final return of the Lord of Hosts to the city and the temple not made with hands.

Oriental custom unhinged gates and doors as a symbol of welcome. Here they are pictured as too narrow for Him whose right it is to reign. Heaven trembles with rapture at the sight and joy finds no adequate expression.

Trust in God

This psalm is one of the so-called "Songs of Degrees." They are, with probability, attributed to the times of the Exile.

I. THE AREA OF FAITH (Psa. 121:1, 2).

The immediate verses under consideration determine the psalm's pattern and are worth careful study.

(1) *Resolve.* "I will lift up mine eyes unto the hills" (v. 1). Here is the "I will" that longs for something better. Some never get their heads up; consequently they miss the inspiration of the highlands. Not so, says the scribe. There is a higher and holier "something" that must be mine. (2) *Requisite.* Put it in the form of a question: "From whence cometh my help?" Our security lies in sensing our need. A sense of *peril* is always necessary to *provision.* The "good-enough" are just that, but "Happy is the man that feareth alway." (3) *Renunciation.* "My help cometh from the Lord" (v. 2). The renunciation that shuts itself up to nought but God finds Him equal to all the circumstances of life. The greater (creation) contains the lesser (creature-care). He "made" everything; can He not provide for that which He has made? This is the basis for the renunciation.

II. THE ADVANCE OF FAITH (Psa. 121:3, 4).

The psalmist enlarges upon the "help" that is both sorely needed and abundantly available.

(1) *Recognition.* "Foot" (v. 3) is a figure for our pilgrim way. It is an image word telling us that stumbling may be avoided and the strength of the sure tread is for all. (2) *Rest.* Verse 4 repeats and emphasizes verse 3. We rest because we know that "he that keepeth Israel shall neither slumber nor sleep." (3) *Reliance.* "Israel" stands for both the collective fellowship and the individual believer. Fears are groundless, for the covenant-keeping God is ever present and never failing. On Him we can rely.

III. THE ASSURANCE OF FAITH (Psa. 121:5-8).

See the particulars that follow. (1) *Range* (v. 5). "Keeper" stands for preservation and "shade" tells us of protection. The "right hand" signifies strength and power plus an available readiness for every need. Everything marginal is assured in the central promise. (2) *Relief* (v. 6). The round of the clock is covered by sun and moon. "Day" and "night" include every hour of the twenty-four. If the "sun" speaks of the highlighted dangers we face, no less does the "moon" remind us of the hidden deadliness to which we are exposed. (3) *Resources.* "The Lord shall preserve thee from all evil" (v. 7). We are to be saved from the evil in the evil. "He shall preserve thy soul." The gift of life guarantees all that life needs. "Soul-keeping is the soul of keeping." If this is kept, all is kept. The extended day argues strength for that day. (4) *Reliance* (v. 8). The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore." The promise is probably based on Deuteronomy 28:6. The "going out" is active and concerns work and warfare; the "coming in" is passive and carries the concept of refreshment and rest. Say it another way: "going out" has to do with sorrow, loss, pain; "coming in" speaks of joy, fulfillment, realization. Hear the promise of John's Revelation, "He shall go no more out" (3:12).

See a certain foreverness in the promise. It is "even for evermore."

BOARD OF MANAGERS MEETS

(Continued from page 14)

named as: L. W. Pippert, L. C. Webber, E. J. Bailey, G. V. Tingley, R. H. Harvey.

In view of the importance of the coming national elections in the United States the Board urged all members and friends of the Society to pray. The text of the call for prayer appears on page 7.

The appointment of twenty new candidates to the foreign fields was confirmed, subject to the usual requirements of sound spiritual and physical health at the time of departure. During the first eight months of 1960 twenty-one new missionaries entered foreign service and four others returned to their missionary ministry after being detained because of health.

The proposed constitution for a basis of possible merger between The Christian and Missionary Alliance and the Missionary Church Association was given careful consideration. The Board voted its general approval of the document and forwarded it to the fourteen District and Prayer Conferences for their consideration and approval.

The Foreign Department particularly noted that this year Miss Mabel Francis has completed over fifty years of distinguished service for the Lord in Japan. By a standing vote the Board of Managers directed that the felicitations of the Society be sent to this honored servant. The Board united in a special prayer of thanksgiving for the ministries of such co-workers and sought God's continued blessing upon His devoted servant.

THE ALLIANCE FAMILY

(Continued from page 16)

gregation. Of the service, Mr. Masters said, "We shall not forget this time of great blessing which was a most fitting climax to our church year. We praise the Lord for His goodness to us."

Pastoral Changes

Rev. C. J. Bainer, Lawrence Park, Erie, Pa.
Rev. Edison Brooker, Duluth, Minn.
Miss Rachel T. Davison, Essie, Ky.
Rev. Ernest S. Grames, Willow Grove, Pa.
Rev. Clifford E. Harrod, Roanoke, Va.
Rev. R. Rogers Irwin, Richland, Wash.
Rev. D. E. Jane, Dawson Creek, B.C.
Jay Johnson, Teacher, Mokahum Indian School, Cass Lake, Minn.
Rev. E. N. Masters, Zion, Ill.
Rev. William McCart, Irwin, Pa.
Rev. and Mrs. E. A. Prentice, Toccoa Falls Institute, Toccoa Falls, Ga.
Rev. Harold W. Smith, Valley Neighborhood, San Jose, Calif.
Rev. Paul Sterneman, Peoria, Ill.
Rev. D. J. Trouten, St. Paul Bible College, St. Paul, Minn.
Rev. Arthur A. Warner, Southwest, Des Moines, Ia.
Rev. Augustus Chao, Chinese Christian Fellowship, Regina, Sask.
W. L. Chappell, Tillman, S. C.
Rev. J. Albert Corby, Chester, N. J.
Franklin Edinger, Fishkill, N. Y.
Howard Lindsey, Bannerville, Pa.
Leo F. Mallow, Hambden, Ohio.
Charles W. Mauren, Defiance, Ohio.
Ismael Robles, McAllen, Tex.
T. W. Sizer, Calvary Chapel, Cincinnati, Ohio.
Ben Wagler, Deer, Ark.
Rev. George W. Wood, appointed to Viet Nam, ordained, July 21.
Rev. Earl Evers, Ashland, Ore., ordained, June 8.
Rev. Paul Hazlett, Conway, N. H., ordained, August 11.
Rev. Loyal Bowman, West Africa, ordained, August 5.
Rev. and Mrs. Charles T. Baber, Raymondville, Tex.
Rev. E. J. Bailey, Trumbull, Conn.
Rev. John E. Craven, Charlottesville, Va.
Rev. Russell B. Crosby, Hawley, Minn.
Rev. James E. Davey, Simpson Memorial, St. Paul, Minn.
Rev. Leon Drummond, Rome, Ga.
Rev. John F. Gates, Instructor, St. Paul Bible College, St. Paul, Minn.
Rev. David S. Hadley, Orange City, Ia.
Rev. M. L. Hall, Osage, Ia.
Rev. Dale Howard, East St. Louis, Ill.
Miss Marion Hull, Lamont, Alta.
Rev. James R. Mason, Instructor, St. Paul Bible College, St. Paul, Minn.
Rev. W. McArthur, Bellingham, Wash.
Ronald G. Milley, Lakeview, Ont.
Rev. E. A. Moroni, Manhattan Beach, Calif.
Miss Marguerite Railton, Lamont, Alta.
Rev. Charles W. Shepson, Instructor, St. Paul Bible College, St. Paul, Minn.
Rev. William Stephens, Instructor, Toccoa Falls Bible College, Toccoa Falls, Ga.
Rev. Floyd H. Pollock, Missionary to Indians, Northwest District.
Rev. M. P. Sylvester, Estevan, Sask.
Hulda Baltzer, Missionary to Indians, Cass Lake, Minn.
Rev. William Berg, Salem, Ore.
Richard J. Abrams, Jr., Price, Utah.
Cornelius Clark, Bennington, Vt.
James Haley, Winona Bible Church, Birmingham, Ala.
W. A. Jung, Jr., Hayward, Calif.
Douglas McVety, Echo, Minn.
Rev. J. Wade Parker, Poway, Calif.
Peter Todd, Forest Lake, Minn.
Stanley Vandegrift, Gardena, Calif.

This world is not worth a drink of cold water. O, but Christ's love casteth a great heat. Hell, and all the salt sea, and the rivers of the earth cannot quench it.—SAMUEL RUTHERFORD.

His Righteousness

He hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness.—ISAIAH 61:10.

This is a shaft of light,
Illumining my night;
It is my "I AM" prayer
That clasps the Robe I wear
Of Jesus' righteousness,
Forevermore to bless!

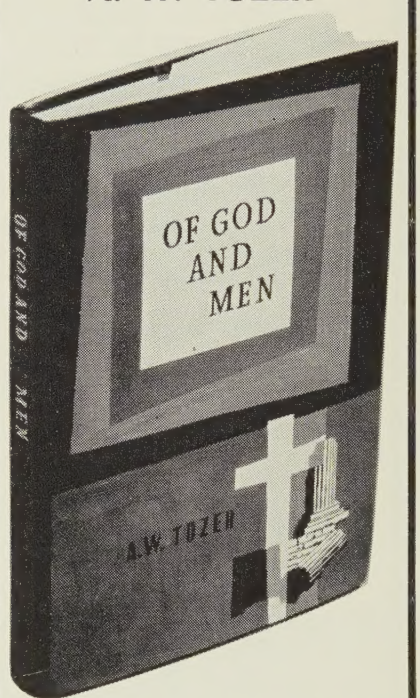
To BLESS *and to* BE BLEST,
This is my only quest;
I've found no earthly goal.
But not a living soul
Could take this Robe from me,
Secret of mastery!

—MRS. H. B. COOPER.

NEW

from the pen of

A. W. TOZER



OF GOD AND MEN

A. W. TOZER

Another outstanding work by Dr. Tozer, which as the title implies, deals with God and men and their relations to each other. The thoughts arrange themselves around Christ, His teachings, His claims and His church.

Christ's Words Are for Christians—Prayer No Substitute for Obedience—The Evils of a Bad Disposition . . . and all other chapters bring enrichment and help for the Pilgrim on the way to Zion.

Cloth $2.50 **Paper $1.50**

Order from

CHRISTIAN PUBLICATIONS, INC.
Third and Reily Sts. Harrisburg, Pa.

WILLIAM H. DIETZ, INC.
10 So. Wabash Ave. Chicago 3, Ill.

Add .15 for postage

LIBRARIAN-HARVARD
DIV SCH ANDOVER HALL
FRANCIS AVE
CAMBRIDGE 38 MASS

"Someone should do something about it!"

Christian Literature for the World

AS YOU read this how many other Christian periodicals and books are within your reach? Can you realize what a difference it would make to you if all of them were suddenly removed? Suppose as a Sunday school teacher you had to do without study notes on the lesson. Or how would you like listening to someone else whose preparation was so limited?

You can readily grasp what loss that state of affairs would bring. Think then what that situation means to Christians who have only recently acquired the ability to read. What conclusions are they to draw when they have so little printed material that encourages their faith in God?

Daniel Webster said more than a century ago, "If truth be not diffused, error will be; if God and His Word are not known and received, the devil and his works will gain the ascendancy." We all agree that *someone* should do something about this, and every one of us should confess, "I am that someone."

Missionaries of The Christian and Missionary Alliance must have your loyal support in their literature ministries. As part of their work on twenty-two mission fields they operate:

—4 efficient presses, strategically located in South America, the Republic of Guinea, Cambodia and the Philippines.

—publication offices which utilize commercial or inter-mission establishments in Hong Kong, Viet Nam, Thailand, India, Congo, Indonesia.

—24 bookstores in Ecuador, Chile, Argentina, Peru, Colombia, India, Hong Kong, Viet Nam, Indonesia.

—22 reading rooms where inquiry into the gospel message is stimulated and earnest questioners find answers.

Last year 66,888,428 pages of Christian literature were published. This included 24 monthly or bimonthly magazines and 60 books.

The Christian and Missionary Alliance is an active participant in the coöperative movement organized in 1953 and known as *Evangelical Literature Overseas.* Through this organization production is increased and costs lowered in many language areas. Standards of quality in text and printing are higher. Distribution barriers are removed, and a greater interest is being aroused at home and abroad.

You can "do something about it"!

Your sacrificial gifts and prayer backing enable them to do the things that must be done to turn the tide and set in motion a spiritual awakening.

World Literature Sunday—October 9

THE CHRISTIAN AND MISSIONARY ALLIANCE
260 West 44th St., New York 36, N. Y 61 Glenvale Blvd., Toronto 17, Canada